

# Evil, Lucifer and Satan

T223 The Inner Teachings 10th March 1953 St Mary Abbots Place, London

## Invocation:

From the heart of silence let us pray to the Source of all life, all love, wisdom and power; to the holy and blessed Trinity of Father-Mother-Son, so that we may open every channel of our being to the inflow of light and goodness, beauty and truth. We praise and thank Thee, our Creator, the Almighty Presence. May these Thy children feel Thy presence now, and that of the vast company of illumined souls who are in the temple of the Great White Light. May the great Brotherhood of Christ be blessed.

Amen.

We would endeavour to raise your thoughts, your consciousness, to the world of light and truth, and pray that you may all receive illumination and understanding of the problems which confront you. Let us first all be in one spirit and with one accord rise into the temple of the Christ light and lay our hearts before the throne of God to be cleansed and ennobled by His love.

We spoke at our last meeting on the meaning of Lent. We would carry on from there because you are now in what is known by orthodoxy as the 'season' of Lent—or the time of lengthening days, the period of preparation before the great awakening or resurrection of the Christ man.\* We particularly wish you all to concentrate during our talk upon all that is good, true and beautiful. Many people concern themselves too much with what they call evil and darkness until such thoughts become an obsession. Such people are continually combating forces of evil and of darkness. To some it seems necessary that evil should be overcome—attacked rather. People say, 'But this is shocking, this evil. We must destroy it.' To some extent they are right, at least from their way of viewing the situation. Let us therefore explain what we in the world of spirit understand as evil. To you on earth evil seems on occasion a very active and opposing force. It *is* an opposing force, but we must remember that opposition has its place, much as have the natural elements of force and energy. Energy can be the physical part or aspect of good, of life. Evil can be the physical aspect of that element known as force. If force were not holding the energy in place something cataclysmic would follow on the physical plane. So also on the moral plane you must have that which is called evil to give balance or to hold the—what you call—good in its proper place. You must try to look upon these two conditions—evil and good; good and evil—as two great opposing elements which maintain the world on its course, the one being complementary to the other. We may liken the two to centripetal and centrifugal force, since the one is the driving out and the other is the turning in, or the driving in. The evil appears to be that which is driving in, and so we liken this force to selfishness. Still great human selfishness tends to draw everything to itself, while unselfishness or love is projecting, is radiating light, and is the re-creating element. It is necessary to view dispassionately these two aspects of good and evil in this way as forces or elements which are vitally necessary in human life.

*[\*For editorial policy around gender issues see the introduction.]*

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Man holds within himself both these states or conditions: the state or the potentiality for evil, and the potentiality for good. All is within man, and as man thinks, as man speaks and acts, so he accentuates within himself these conditions because he himself attracts them.

Some people are very concerned (and perhaps rightly so) with what appears to be rampant evil and sense that this originates from powers of evil which are invisible. St. Paul spoke of these principalities of evil, and there are some who feel that it is right for them to work against the principalities. You have perfect free will to approach this great problem as you are urged. We ourselves, however, would rather concentrate upon the angels of light, goodness and love, instead of upon evil. In passing, however, let us add that evil is very difficult to define. Often it is a question of geography: what might be considered bad in a Christian country can be practised elsewhere with impunity. Natives in, say, the jungle have a different code of conduct. What they believe right might appear to others to be really bad. You can enlarge on this thought and see that many social practices which have been accepted quite happily for centuries in your country now appear to the enlightened and awakened soul of this age as being very wrong.

What then is evil? We would say that evil is a state of undevelopment. It is unevolved goodness. It appears to be dark because all is darkness until the man has arisen and seen the goal of the Perfect One. Until then he knows no better. So he lives a life which appears to him perfectly normal and reasonable. Maybe to the saint or the illumined soul it looks the reverse. So it is necessary to take a wise and very broad view of the whole, and see these two forces, good and evil, like two rotating wheels, one working against the other, because they keep the balance. But you will always notice, if you are patient, meditative and contemplative, that what the world calls evil, what appears to be evil in any state of life, in any country or in any race, has always a way of bringing forth eventual good. So good cometh forth out of evil. Therefore evil must have a most important part to play in the evolution of humanity, in the evolution of life itself. Indeed, if [this purpose of] evil suddenly became non-existent we suggest to you that life would soon become extinct on the physical, the astral or even on the heavenly plane.

You are doubtless familiar with the story of the fallen angel Lucifer who turned out to be the tempter of humanity. Who is this being? The word itself means light—Lucifer, the arch-fiend, the tempter, is essentially an angel of light. In the Garden of Eden you have the story. Satan whispered into the mind of the woman, tempting her to eat of the fruit of knowledge and of evil. So you see the tempter had an important part to lay in the awakening of the woman's consciousness. Therefore we suggest to you that the angel of darkness—so-called—is in disguise. We ourselves have seen in the spirit world radiant guides so beautiful that they could not appear before their very material charges without giving them a great fright and so they wear a dark cloak, they wear a mask, they appear to be beings of darkness until a certain moment, then when the pupil is ready to receive the truth, the guide uncovers himself and there is seen a being of light, glory and divine beauty.

So it would be well for all to try to think of evil in terms of undeveloped goodness, undeveloped godliness. God—whether you will accept it or not—is dual. God is both what

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you call good and evil. We think it necessary for you to accept this truth in its entirety. If you believe in omnipotence, believe that God is all-powerful, all-wise and all-loving, that God contains everything, God cannot rule here and the devil over there. God is the whole; God is omnipotent. Therefore, God holds all within His grasp, all within His divine Intelligence.

Is it right, you will ask, to attack what is evil when we can see so much evil? What are we to do about it? Our answer is that if you go into a darkened room and you are wise, you carry a light. This is what we would do to remove evil (or to get to the other side of it). We would take in a light. When there is light, no darkness remains. The way to deal with evils, then, is to help the world towards a state of spiritual knowledge and wisdom. Otherwise you are only scratching the soil. True, it helps to remove bad conditions and slums, this being part of a process of evolution and growth, for it is part of man's work to create beauty. Therefore you will naturally do all you can to bring about a state of godliness, of purity, happiness and so forth—that is, if you have prepared the way by thinking first of all of God in as true and balanced a way as you can—thinking of God as wholly wise and wholly beneficent, feeling in other words that God is your Father and Mother, but much better than any mortal father or mother. Therefore whatever experiences God's children have to go through, these experiences come in order to give an expansion of vision, to confer an expansion of knowledge, an expansion of spiritual life within. Therefore our teachers have said to us that the path to tread is the path of light—always light, always concentrating on love, in other words always seeing in the infinite Father–Mother all goodness. Then and not before, what is called evil will be seen to be the means used to bring eventually perfection of life.

How can we put it more clearly? Only by telling you again of your own heart and your own outlook, and your seeing good in your life whatever happens or whatever has happened. If you look back over your past years you will be able to see the picture more clearly. How true it is that all things work together for good for him who loves God!

The Master Jesus certainly seemed to have condemned the evil doers. He is said to have once taken a whip to drive the moneychangers from the temple, saying, 'My house shall be called the house of prayer; but ye have made it a den of thieves!'<sup>\*</sup> Now what did the Master really mean by this? If our interpretation of good and evil is true, why did the Master Jesus angrily drive the moneychangers from the temple? As we interpret this parable, the temple is man's own being, his own nature. You are the temple and within you dwells the spirit of God, but if you give rein to the lower nature that is greedy and brutal and so forth; if you submit to such elements, you will fill your temple with thieves and robbers. Then the Christ or the master within you will rise up and say, 'Be gone! This is the house of God!' The story then applies primarily to man's own being.

*[\*Matthew 21 : 13, Luke 19 : 46]*

It appears that the Master on other occasions expressed indignation—righteous indignation, it is called—at evil-doers. We are not speaking of Jesus; we are speaking of the Christ spirit, the Master of man's mind. It is natural that he rises up and claims his own conditions. In

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claiming his own status he must of necessity be casting out from the temple that which is disturbing the purity and the beauty of the God state that should rule in the temple.

Many, many questions can be asked about this subject. For instance there is another passage in the Bible in which Jesus said, 'Resist not evil, but overcome evil with good.'\* There you have it again. In other words, if a room is in darkness and you want to disperse the darkness, you get a light. Jesus said, 'Resist not evil, but overcome evil with good.'\* Let your light shine upon darkness or evil and the evil vanishes. You do not resist. You do not create antagonism. You quietly pursue the path of the Christ spirit by living the Christ life, expressing the light and the love of the Sun in any adverse condition. In this way you are overcoming darkness with light. You are absorbing the evil. No evil remains where there is goodness and light brought into it.

*[\*Mathew 5 : 39 gives the first part of the quotation; it was actually St Paul who gave the whole phrase, in Romans 12 : 21.]*

We feel now there is another question in your minds. This is about the principalities of evil, the great angels of darkness. What is to be done about these forces of darkness? In the first instance we want to remind you of what we have said earlier, that the so-called angels of darkness like Lucifer or Satan—another name for Saturn, the tempter or trier—eventually bring out all that is finest in man's nature; and with these great beings of darkness you are only seeing one side of their work, but the reverse side is vastly different and they have a purpose in the bringing forth of the perfected jewel from the unevolved.

There still arises a big question—what are you to do about this, that or the other state of evil rampant on your earth? We still maintain that if you [were to] walk the path which Christ taught humanity to walk, all such earthly problems would right themselves, but you see there is this fear in man. Man clings to self-preservation and self-protection. The saints of old have shown the better way many, many times. Some may have been martyred. Then people said, 'What good did his Christian spirit do for him?' In such cases again remember that you are only seeing one side of the picture. Your world is a far better place today by reason of the martyrdom of some; the goodness and true Christianity of many others of those lives who followed the teachings of their master in the path of love, purity and devotion to goodness.

Let us be very careful in judging evil from good. Who indeed *can* judge? No one. Even in world affairs certain people sit in judgment and say, 'He is wicked' or 'She is wicked.' How dare one judge like that! Strong personalities that rise up from time to time from the ranks of humanity usually have some purpose to fulfil. They are being used by God to bring about an awakening in the conscience of humanity. It is true that some of them may get drunk with power and so create a great deal of suffering and pain, but remember that humanity has itself chosen to progress through the hard way of suffering and pain. It is still very young. Individuals may appear to set themselves up but nobody can really do that. Such people have potentialities and these potentialities are used by God to bring about ultimate awakening and regeneration among men. When you get despondent about world affairs tell yourself not to be silly, but to remember that God knows better than you and better than anyone else. If things

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appear to be going topsy-turvy, hold fast to this truth and know that God is working His purpose out and while there may be suffering, there will ultimately come greater, far greater and more widespread happiness.

O ye of little faith, why does God permit the innocent to suffer?—because God loves them, that is why and again you only see one side of the picture. We do not mind whether this applies to an individual or a nation, God sees all sides of the picture. You see suffering, you see perhaps mangled bodies and death through violence. You do not know the soul-experience which is taking place, nor do you know about the awakening, or about the result of this apparent torture and suffering. In any catastrophe there is ultimate mercy. God is merciful. God has a way of enfolding the sufferer and leading him gently into green pastures beside still waters. What does a little physical suffering really amount to in comparison with the infinite time before the soul?

We would have you think of God as wholly loving, wise, merciful. Then you will yourself be happy; then you will be ready to live your life in kindness, with kindness on your lips, in your mind, in your hands, loving your neighbour as yourself and then you will indeed have done God's work in preserving His laws of good and evil in human life. Do not forget, good and evil is also the law of karma.

## Benediction:

Dear Father–Mother God, we come; we always ask Thy blessing but we would in humility give, give, give to Thee. May this thought of giving to Thee and to all our brethren be ever with us. O Lord, dear God, we thank Thee; we thank Thee for Thy bountiful blessings of life; and may this peace dwell with us, remain with us now and for evermore.

Amen. Amen. Amen.

*The search matches with either words and phrases, which appear in the text, or the following 'key' words and phrases, which are similar in meaning to those in the document:*

*Purpose, understanding, why, balance, retribution, justice, right and wrong, righteousness, opposites*